

*insert word sounds
like phonetically:
"fili-orado"
putting it in context
w/ preceding words it
appears to mean
"the love of hearing onset
Talk"

M1971

Saturday, November 28, 1970

WESTTOWN

Group IV

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Part I - Mr. Nyland

The first saturday evening really when I can open my mouth,
legitimately. It has been strange this week. Every once in
awhile the only thing I could do was to walk up and down the
room and speak to myself. It's a habit, what they call

huh? Sometimes it tumbles out. And now I
have the difficulty of concentrating on what I now want to say
in one evening.

It'll be very good for you when you don't hear me too much.
The more power will there have to be for the smaller groups
and the smaller groups have to find their way. In the beginnigg
it's curiosity and newness. To maintain it after the third or
the fourth is difficult and then other things will enter and that
is why I have warned about too many people. But when there is a
little group in existence and it seems to be allright even if
they have 8 or 9 people, if they are congenial, go ahead and see,
what will it give you? If there is something you can extract from
it that will help you, that will make you sing the next day, that
will remind you that work exists, and that efforts have to be
made, it's all to the good. You may not be able to fill a
meeting with too much of your own experiences. As one goes
along in life and one week after another passes by, the number
of experiences is rather limited, particularly when you are

professionally engaged, or have to do routine jobs, practically every day the same kind of a thing. And then the experiences as far as work is concerned have to be found in your ordinary life but not so much tinted by professional aspects. And then of course you also run into a tremendous quantity of habitual ways of behavior, and mechanicality squared. And although in the beginning you will see ~~that~~ more and more that it is mechanical, after a little while mechanicality also becomes monotonous. And then what will you do? What will you contribute then to a little group? Because also, gradually, they will start to know you. And if you bring up the same kind of a question, answered or not, it may be answered and you may not hear it. It may not be possible to answer it. Still it bothers you so of course you will bring it up. You cannot have a heart to heart talk upon command. Even if you sit for it, even if you wish ^every hard at a certain time when you say we ought to be able to ~~exchange~~ exchange ideas and we ought to be able to enter into our lives a little bit deeper than usual. ~~XXXX~~ And even if you say it would be lovely if we could, there is no guarantee. It will be based of course on your experiences during the week and also on your openness how much you want to communicate. But maybe soon you will need different ways by which to remind you. For those little groups who now gradually come into existence I would suggest something. I will assume that you don't read ALL AND EVERYTHING. I have an idea that every once in awhile you may look at it unless you belong to a reading group which is different but there are not so many of them. And I take now the average and also those people who are sincerely interested in ^Vwork. And you ask yourself every once in awhile 'When did I read ALL AND EVERYTHING last?' How long ago? And why did I start reading it then? And then how ~~long did I read it?~~

long did I read it? And what did I get out of it? It will be quite sporadic if you're honest. Also if you have the habit of reading it and doing it every day, I'm so afraid it becomes mechanical. And so if you wish information and you would like to see really, if you remember after having read ALL AND EVERYTHING for one and a half times, because that's about the average you know, there are not that many people who read it three times. With the reading of ALL AND EVERYTHING it is exactly the same as with the development of man. He's only one-and-a-half, he should be three. It's simply because we are busy and we are not really interested to sit down and read about Ahoon or about the Bokharian Dervish, we ~~have~~ ^{have} already read perhaps a little bit here and there about the Law of ~~THREE?~~, and of course the Law of Hepta Paraparshinokh. We know even when the name of Lentrohamsinin is mentioned, well, yeah, him we know. Krnburkzion, I remember him. Oh yes and then the mountain pass. How much do you know? Do you really know? How much have you ever tried in ALL AND EVERYTHING to discover that we are talking about ALL AND EVERYTHING. That what we have been discussing over the last years as Work and a method which you can verify for yourself but which has to be based if it is worth anything in accordance with the interpretations of Gurdjieff, that it ought to be in ALL AND EVERYTHING first series. That even if it is not spelled out like you might expect it to be for the third series, that there is already an indication of what is the direction and have you found passages of that kind that gives you statements about the functioning of 'I', about the creation, about the need for the development, about 'Impartiality', about real 'Objectivity', about the development of the sixth and the seventh sense, the ~~XXXX~~ necessity of a Kes^djanian body, the time-length of a Kes^djanian

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body, because it will die, the real idea of ^a 'soul'. Have you found here and there, because it is spread all over the book? You will find it sometimes in the chapter on France and sometimes you don't read anything at all until all of a sudden there it appears in the Sequence, or in the Wee Bit About The Germans. Some little bit of a statement, two or three sentences or a paragraph. And it might really when you are looking for it and you look for it with an open mind. It might give you an idea that Gurdjieff really said what we are trying to say so that I don't have made any ~~MISSSTATEMENTS~~ misstatements. So there are two ways by which you can verify. If you have belief in Gurdjieff you will believe what he has written. If you have belief in yourself, you will be able to verify it for yourself by the application of Work. And the third is that when you communicate, and when someone happens to express certain experiences in their words which cover your experience, you have a verification because of the experience of someone else. This is one of the main reasons for having little groups. That's why I have said it is not a question of teaching each other, it's a question of an exchange of experiences which are similar or can be made understood, or are interesting and perhaps ~~EXX~~ even intriguing because you may have something that looked like it or felt like it. And then it is placed in a certain way and it has received more credence because someone else has also experienced, and that other person is also a human being. That is why it is so important for the maintenance of your Work that you have three ways of verification. It is not only dependent on your own experience. You can go to Gurdjieff as the source, you can go to a group as a help, you can go to yourself as a foundation. Of course I hope that you continue with small

groups. I hope that there will be chances for really coming to groups with questions and that even if you can not solve them there are larger groups where you can ask and you can go to them and there are Nucleii of people who want to Work. Although I do feel that among the Nucleus also more a relationship should exist not only at the time of a meeting. I don't know how you feel about that, because I don't know what the value is for Work, for yourself in your life ^{and} at the present time. It differs for different people. It will differ also for yourself in your life as you live it. It will not always be the same. There will be periods when it becomes extremely useful and you will not wish to give it up. There are periods when you go down in a slump and you don't know how to extricate yourself from it. It will go up and down. I only hope that that kind of a valley in which you happen to be will not be too long for you and that you can stand it and that you have enough guts to keep on fighting for that what is your own and your own principles, and that you can continue to ^{believe} ~~believe~~ in what you feel and know partly by intuition, partly by the voice of God. Whichever way it reaches you, if it is honestly reached it will have a place in your Magnetic Center.

What is it that a man really wants when he says he wants to be a child of God? Does he mean it in that way? Does he wish to stay a child? He'll want a relationship. He wants the assurance that he always could go to his beloved father. But his real aim is, in being a child, that he is encouraged by his father to grow up and to become like him. All foundations of religion have this in common that they reach a unity of the total-ity of what is called a Godhead, of that what is God's Will and

God's Power. And that a man trying to strive towards that tries to understand within his means of what is meant by the will of God and to wish to ~~relinquish~~ what may be for him a desire of what might become the will of God if only he could understand it. And in that way he could change and from a child become full-grown and actually live in this world like a man should live not ~~as~~ God should live because He does not live that way in this kind of a form of a man. The requirements of a man as man on earth remain with him as long as he has feet and as long as he has all the different ingredients which make him a man. While it is needful to purify his talents and to allow whatever is given that it will receive as it were a label, 'This is received from God', and another label 'This is on its way to be acknowledged as a receipt from God', and another one ' This is still my own, but I'm perfectly willing to give it up.' What do we drink to, when you drink? What did you drink to in your life? What do want for tomorrow, or the day after, or the week, or your life? The future, 1971? How will you Work? You might ask how will you forget? And will you be sorry when you forget too often? It's so necessary to develop your conscience. We'll drink to that. To all our consciences.

END PART I

Part II - Mr. Nyland

I've thought about making this second part of Saturday evening a little bit like a question and answer but I'm afraid it might make it a little too long, and also I don't think it is so right. I can understand that you have questions. I think you always will have questions when you Work. What is it with Work really? Something takes place when a person Works honestly, takes place in three centers for him. He may not always be aware of it and some of the

effects of work may take quite some time before they become noticeable. And also sometimes when they are there they may last for quite some time before you can dismiss them as it were.

And also when that happens, you may even get used to the change

It is obvious that the mind changes. There's no doubt that in the mind there is an opening up and an inclusion of many more possibilities of oneself and an increase vision and perspective not necessarily based on a desire but simply an acknowledgement of the existence of many things for which one's eyes were closed before and one simply says it is an enlargement of ones world.

But I really think it is much more than that, If you can understand the difference of a thought and a thought form. That is, a thought by itself could actually exist without the form. A thought as a mental activity can be in the mind without the formation of a word. It's not necessary to have a formulatory apparatus being busy all the time. A thought is known by its mere presence. It is an acknowledgement of an existence of something of a different kind usually than what is there and what is susceptible to formulation. A thought stays as a recognition of a higher level of being although it may not be reached it shines as a light for a person and that is why consciousness is connected with a light, a light-giving beacon on the road which one wishes to travel. It means that one has more insight and that there is more ability to place things and to put them together and to connect them again and again, separate them and rearrange them and make out of them different kind of configurations. It will enlarge ones fantasy, the imagination with which you build up this time real castles not in Spain but somewhere, way out, out of the atmosphere of the Earth. Probably a little bit as a

waystation towards the planets at first, but the real point of a thought wanting to exist by itself is to unite with the sun. As a matter of fact the different thoughts which do not need a thought form and which are just pervading, shining within oneself, come at certain times to a person as a flash of insight. It first happens as a realization of an existence of oneself and immediately there is an association with it which says 'What for?' An association for a little while is predominant and tells you that there is an aim with your life and that the purpose has to be understood. And then if the association goes a little further there is also a thought which opposes it and tells you that it is too difficult. When a light appears for one, one must not try to formulate around it, one must not allow the association to kill it. It has to be there as a light shining forth for oneself within one's mind. And it is really for this purpose that the formation of an 'I' which becomes a light for one. And it is this 'I' when it starts to be fed and starts to grow up which does not need a form for the expression of a thought entity but it will remain as an entity alive and gradually take on, dependent entirely on where a person wishes to go at first, it will take on a form which belongs to the planetary level. Later on it will take on the form of a soul belonging to the sun. When it is still in the beginning stages and it is already a light, when it wishes to take on a form belonging to the planetary level, it asks for help from one's conscience. And then there is a strange phenomenon ^{THAT} ~~which~~ takes place because a light then is not alone, although it still shines it seems that it is not as important as that what comes up for oneself as a valuation of what life is for. That valuation I've called at ~~XXXXX~~ a time 'the quality' and I've called the light 'quantity', and both are needed.

But in the beginning of one's new life a real vista will open. A man starts to develop^{it} with his mind in such a direction that there is a certain lonesomeness of not understanding the light by itself but having to do something about it because it, and this is of course an associative thought, it may not last forever. Then it looks for help and the help can be given when one understands it well by one's conscience, because in the conscience there is a necessity and one realizes that it is very, very necessary to help this light not to go away from one. It can be helped I say with one's conscience, but it has to be a very special part of one's conscience. It is not conscience that has to do with ordinary life. It is conscience which has to do with the place of man in relation to others. And of course it will ultimately have to do with the relationship of his own wish towards which he wishes to grow and with which he wishes to be united. It is that kind of a message from the Lord which enters into the heart of a man, and when a man has that kind of light he is ready to receive a message. And the message is 'Don't think about this world now.' For the time being try to understand the results of Work on you and accept them and do not start to interpret them in any particular way.' That is the message in one's mind.

The message for one's heart that what takes place as a result of Work is a very difficult one to understand because the feeling is not alone. The feeling is too much connected with the physical center. And that what is the result of Work is the gradual loosening up of the manifestations from life. Manifestations remain with the physical body but life becomes the sole (soul?) part ultimately and in the beginning shows the road towards the emotional states. One belongs to an emotion at such a time.

One wants an emotion to exist without a form, and it is not necessary to formulate in any way what an emotion is - it is a direction. It is an understanding of a certain kind of level, in which level there is a desire to continue further. It is very strange that that takes place in such a way because we talk about a level and then a change ^{over} from one level to another, but a level, as a level of being, has a potentiality towards a new level which is higher. And it is that quality of the being which enables an emotion to become functional. In that function also the emotion desires further insight and desires help. An emotion can not do it by itself. An emotion then needs a little more guidance and then it starts to rely on the mind when it is clear and pure. That what then takes place of course is when the feeling, and this time having become emotional, is guided towards a different level by means of this what is now an insight. The intuition works the different way. It works from the knowledge and now becomes emotional, and gives in the emotion a realization of wishing to continue. This wish to continue is inherent in the wish for ^a growth for a man, and it is very closely linked up with the realization of his aliveness. ~~It~~ Ultimately such an emotional state will lead to ~~a~~ fusion with God.

The third effect is of course physical. Physical center has to learn to stand on its own. It has been dependent much too much on the feeling and it has also received some orders in a weak state from the mind so that the physical center could become active. The physical center has had its own little will, and when it has a chance, it asserts that and it doesn't want to pay attention to the emotions or feelings or to the mind itself. It is easy to go against the mind but it is not so easy to go against the

feeling. And there is the constant necessity on the part of the feeling to be the representative of that what takes place with the physical center. That is the link which exists and that is where we make the mistake. Because then the activity of the physical center is interpreted as an activity of the feeling and it isn't that at all. It belongs purely to the physical center only and becomes expressed in a certain way, particularly when the expression goes a little deeper than the surface. On the surface, physical center can take care of itself. But the place that the physical center occupies in relation to the other centers is not at all clear to the physical center itself and it follows every once in awhile commands and at other times it doesn't. The result of Work on a physical center is the realization that the physical center is out of balance,, that a great deal of value is attached to the physical center and that whatever expressions there are of the body itself, including talking, is many times guided by that what is physical and it has nothing to do with anything of a higher nature. Work has an effect on a part of the physical center to start to recognize an emptiness and a desire to have it filled with an activity which belongs to a different realm. That is probably as far as the physical center can determine. It will determine more when the physical center acquires ~~XXXXX~~ the characteristic of sensing because then in itself it will be much more complete and it can dispense then with the feeling center. And when that can be accomplished that is when there is a separation between the two, the physical center can stay as manifestation and life can continue to live in such a manifestation by purifying it. The result of Work on physical center is a reduction of energy so that energy is more used for useful purposes, that there is less loss, that there is a desire on the part of the physical center

to accept whatever authority there may be, and the realization that the physical center is only manifestation. There is of course aliveness in the physical center but that aliveness can come under the command of a consciousness and a conscience and when that takes place, Magnetic Center, which is located someplace in the physical center, starts to move to the conscience and the consciousness, and this helps to develop the sixth and the seventh sense for a man. Sometimes it is called the development of the two higher bodies, one emotional and one intellectual; or in Gurdjieffian terms one the Kesdjianian body and the other body a soul or intellectual body. Sometimes the changes in the physical ~~XXX~~ center become noticeable. There is sometimes pain. Sometimes a little configuration, a certain strain, a rearrangement of cells, not as molecules, just cells placing themselves a little different, same way as when a muscle is tightened up the cells also have a certain combination, a power between them, an adhesion which then makes a muscle stronger. It may be, for instance, in ones head as if activity is going on there. It may be in ones chest as if there is a loosening up of ones solar plexus. And it may be as if it is in connection with the making of a road from the solar plexus to ones heart. Sometimes the pain is in ones neck and it is then connected with the possibility of sending Handbledzoin to the Kesdjianian body. One must never be afraid of such things. They are definitely in line with Work, and they belong to the results of Work. If you have fear, you avoid getting any results from it. If you accept it you will see that it goes away after some time, as I say depends a little bit on the kind of a person and also on the intensity. But it will adjust itself and then one becomes familiar with the rearrangement. And it is that adjustment which gradually takes over in all three centers. And because of this
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presence of a new format a realization of that what exists of a different kind of a world, which we call heaven, and heaven becomes noticed in three centers, not in ones heart only and not only in the mind, but it becomes noticed also in the physical body. The physical body is still a servant. The servant is Ahoon. Ahoon accompanied Beelzebub ^{and Hassein} on ~~XXX~~ all their trips. For that reason you cannot eliminate your physical body. It has a place and it is a place which is assigned to it, to give ^{the} a possibility of a manifestation coming from a higher level to become noticed when the level is still ~~XXXX~~ low like it may be on earth. There is nothing wrong with it. It depends entirely where the motivation is and many times the motivation isn't there or it is very low.

The prayer towards the Lord is that ' May my three centers gradually become sufficiently understanding of the function they have to fulfill on this earth, and may they gradually in this understanding, understand also the unity among them as life giving force expressed in different manifestations, including ones heart and including ones brain. May my three centers understand the proper relationship between the three, so that then by means of sacrificing, or by a desire to rearrange by a desire to give to each its proper value, there might become, there might be, there will be born a harmony between the three and a preparation for the ultimate fusion of three bodies.' To Gurdjieff. So I wish you a good night and also a good day tomorrow. Good night to all of you.

END TAPE

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